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The Western Conference Unitarian

JANUARY 1912

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 11 A. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall Ph. D. Old Orchard Ave.

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. G. E. Mac Ilwain.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, 184 Dale Ave.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M. Rev. George F. Patterson.

MOUNT PLEASANT—First Congregational Society. Hours of service, 10:30 A. M. and 7 P. M. Rev. B. A. Hills.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D., 422 Lake St., Oak Park.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M. Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

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The

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A Happy New Year to all our readers, —the happiness that comes from health, strength and congenial occupation, that springs from the normal life of the affections, that is rooted in a high purpose steadfastly held, in enthusiasms for truth, righteousness and love. If some of these graces are denied, if health is broken, tasks unsought laid upon you, losses suffered, yet this remains, out of life's mingled joys and sorrows, successes and defeats, to win to clearer knowledge, larger strength, deeper tenderness and surer trust. These are the things utterly worth while and these are not the gift of circumstances, but a high achievement, the result of earnest effort and indomitable will. May these deeper sources of happiness grow in you through the coming year and through all the years.

We are sending this issue of the Western Conference Unitarian to a considerable number of people "on suspicion," to use the curt phrase of Fra Elbertus. We hope you will find that you cannot afford to miss our monthly visit. We are also sending this issue to all subscribers of last year whether their renewals have reached us or not. Will both classes either promptly remit the subscription price or notify us to discontinue the paper.

We can already glimpse several lessons arising from the abrogation of the treaty with Russia. At first there was much bluster, some threats and some talk of war, but the President and his advisers recognized that the principles for which we stood in this matter might be urged *against* us, as well as *by* us and that it was a fair question whether the United States was willing to yield to other nations the right for which it now contended. Further, the actual notice was given in terms of good will rather than of vituperation and was received without resentment. Surely in time a treaty may be devised in which the rights of all shall be safeguarded and yet in which we shall not ask for ourselves what we are unwilling to grant to others.

The McNamara case has shown that in this country there is "no thoroughfare" for the policy of "direct action" in labor disputes. More and more it is clear that the people will not permit either organized capital or organized labor to wage private war at the expense of the public, or even at their own expense, if it works injury to third parties. But if the method of warfare is denied, some other method of urging "rights" must be devised. "Rights," indeed, may be demanded, but no man, or set of men can be trusted as judge and jury in his own case. Not the "advantage" of one contestant or the other, but "justice" should be the outcome. In private quarrel or international dispute we must be able to convince the impartial judge or yield our contention. That is a far cry from present conditions, but we move towards the goal.

Our Faith.

ROBERT E. RAMSAY, DAVENPORT, IA.

(Part of an address delivered before the Iowa and Illinois State Conferences.)

It is now many years since there was given to the world that beautiful summary of the general attitude of our churches which we announce as "Our Faith," and reading:

"The Fatherhood of God,
The Brotherhood of Man,
The Leadership of Jesus,
Salvation by Character,
The Progress of Mankind—onward and upward forever."

The service which this pronouncement has rendered has been inestimable. Without such a rallying call, our churches would often have found themselves without an answer to the taunts of atheism on the one hand, and, on the other hand, in reply to eager friendly questioning, without a readily grasped exposition. In spite of its inadequacy, in spite of the differing attitudes of our churches, this brief exposition has been generally accepted with great benefit to all. And yet, when I consider it in the light of what I believe to be the distinguishing marks of Unitarianism I find it so far from adequate that it even misrepresents our feeling.

It is not within the possibilities of this hour to consider the separate points as adequately as they should be considered. It is possible, and it is perhaps all that is necessary before this audience, to outline the deficiencies I feel and to suggest the points which—in my judgment—should be emphasized in a modern statement.

To suggest the inadequacies in the accepted formula, I will say, first, that I find only one statement therein, namely "The Brotherhood of Man," which does more than touch the fringe of our religious enthusiasm. And that phrase, "The Brotherhood of Man" I find to be too poetical, far-fetched and intellectually meaningless, to be worthy of retention in our religious pronouncement. It constitutes a broad generalization not without a great claim to sentiment, but just because it is sentimental rather than scientific or intellectual, it is too easily set aside when applied to the practical problems of social intercourse. As between races or classes within the same nation, the demand is now for justice. We do not appeal for better conditions, the cessation of persecution or the abolition of slavery because of a feeling of brotherhood, but because of a social necessity compelling justice and because outraged justice recoils on the persecutor and abuser. "The Brotherhood of Man" does not belong in our catalogue of principles because it vaguely implies what should be openly asserted,—namely social justice. If the phrase means anything but a poetic fancy, let us retain its force and deepen its meaning by supplanting it with a stronger phrase. Let us consider the first principle set forth in the statement,—"The Fatherhood of God." There is a very real objection to this because it is so inadequate an expression of what we mean by God. Of course, we can accept this phrase, especially because of its historical significance. That it is narrow, however, was hinted by Parker when he used the phrase, "Our Father and our Mother God." And when we consider the influence of evolutionary thought upon our churches, can we venture to limit our thought of God to the expression of a narrow personal relation. Many Unitarians cannot phrase their idea in anything more worthy of the great Universe in which they believe themselves to be living than the thought of an infinite Good Will. We can not personify it when we think of it in relation to world creation though we can and must do so when we try to express the intimate personal relation to him. The third statement, "The Leadership of Jesus" is true of us only by a figurative use of the word "leader," meaning that we accept his general attitude of mind. But inasmuch as we freely cull what we

wish from out his addresses, and inasmuch as we refuse to be bound by what the gospels say he said, we do not adequately in this statement set forth our attitude. Is it necessary that we should? We can indicate our reverence for his teaching, or what we accept as his teaching, by adopting his attitude and setting it forth in fresh language. In dallying with statements which detail our attitude to him as a leader are we not just wallowing in the same old theological swamp from which we wish to be delivered. It is not what we think about **him** but what we think about the teaching we accept from him that matters. In the fourth statement I find a commendable attempt to set in opposition to the orthodox conception of salvation, our corresponding idea of the responsibility of each man for his life and the sufficiency of his own powers to enable him to attain the heights of faith and social efficiency. But why retain the word salvation, which contains an idea quite abhorrent to our Unitarian sense? Because of our whole conception of man, the idea of salvation is not called for, and since the object of the statement was to set forth a positive exposition of our belief, argument or sectarian prejudice is uncalled for. The last statement, "The Progress of Mankind, onward and upward forever," is hard to handle because it has such a majestic rhetoric. But what does it mean? Are we to understand we are here using the term "forever" loosely and simply mean the progress of human civilization? Or is it used strictly implying some such conception as the Universalists uphold and means our emancipation from the Hell-idea? Or does it refer in its grand but mysterious phraseology to the fundamental conception which is at least nowhere else in this statement referred to, —the immortality of the soul? If the latter is implied, would to God it had been stated in the simple language befitting so great a theme. As a statement, then, it is grandiloquent, vague and consequently meaningless in such a context.

To attempt to sum up my notion of the inadequacy of the statement of faith, I might say that it is lacking in the distinctive features of our faith. In such a statement, shall we strive to set forth the articles in the Christian faith which we do accept or shall we set forth our peculiar feeling, our *raison d' etre*, or shall we attempt to achieve both. The statement we have considered appears to me to be in the third category and too evidently a compromise. A consideration of official Unitarian history shows a queer reticence about the things that distinguish us, or is it an extreme delicacy of feeling which prevents our setting forth ideas which we think will disturb good Christian people. In 1865 the National Unitarian Conference declared Unitarians to be "disciples of the Lord Jesus Christ," while in 1894, the Conference declared: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man." Thirty-eight years had worked a change, and the men of 1894 dared to differentiate the theological Christ and the historical Jesus and to define what they meant by religion, that is—be it observed—*practical* religion. Yet in the latter as in the former case, the Unitarians so worded their belief that they could claim to be regulars. In short both statements were stand-pat enunciations. Again, at the time of the formation of the federation of Christian churches at New York, Rev. S. A. Eliot, D.D., president of the American Unitarian Association, put the efforts after regularity to the test when he proposed that representatives of our people be included on the council of that body. The regular Christian ministers rejected the proposal and branded us as amiable but dangerous associates. Being heartily in sympathy with Dr. Eliot's attitude on this question, and yielding to none on the question of our rights to the Christian name by reason both of our theory and practice, I am nevertheless forced to think that in our efforts to set forth what we think the distinctive truths and methods of Christianity we have been too refined for this

rough and tumble world, lacking in courage and robust recklessness. It would be a great adventure of faith to cast loose from the old moorings and show to the world what we really believe, that the great universal elements of religious faith are not the outgrowth of the religious experience of one people, but exist and can be cultivated independently of Jewish or Christian traditions. Having passed through the waters of historical criticism and having harmonized science and religion, is there any question as to the responsibility resting upon us to announce the truths we have discovered?

It is not a question of whether we are breaking with tradition, or hurting any person's feelings, but of helping people. The disintegration of the accepted creeds is the occasion of terrible distress to many devout believers who must face the question of the restatement of faith in terms of modern life and thought. The question is then, "Can we so phrase our beliefs as to assist in the reconstruction of religion, and so fulfill our destiny? Evidently the paramount question in the mind of one who wishes to so serve his church will be as to the form which such an expression of faith should take. Shall it be a mixture of mysticism, philosophy and poetic sentiment like the one we have just examined? Or shall we build up a philosophical platform on the one side and a mystic statement on the other, and say, here is the eternal paradox of faith,—the truth of science compelling this expression and the revelation of faith compelling another expression. To frankly face the dilemma with two statements, the one attempting to make clear our acceptance of the mystic elements of faith, and the other striving to set forth our acceptance of the broad learning in which we see nothing foreign to faith, but rather a great agency in its development, would appear to be a method of avoiding the confusions into which we have hitherto fallen. But is it feasible to project a statement of the mystic consciousness of eternal things? The mystic who has cultivated the thought of the presence of God would hardly find the expression "God the Father" entirely adequate. His experience of the God in whom we live and move and have our being is such as to leave him without a vocabulary to suggest what in its essence is beyond expression, because something felt rather than comprehended by the senses. The mystic's influence, which is known to all Unitarians, is a contagion of spirit, not an unfolding of thought. To the facts of nature, the character of man, and the appeal of God the mystic adds himself, purified, disciplined and rational, The result is a glorifying of common things, the lifting of man into communion with the Eternal, and the conscious realization of God's presence in humanity.

Shall we not frankly admit that the experiences vouchsafed the mystics had all the color of truth, but because of the lack of a clarified philosophy these mystics were often led to accept as true the findings of the diseased mind and, too ecstatic soul? From the viewpoint of modern psychology, the most important element, because the fundamental one, is a close correlation of spiritual experience with mental accuracy and sanity. The question of the use of symbols, which has often been debated among us, has generally led us to the painful result that a religion void of symbol begins to lose the character of faith; and, on the other hand, that the use of symbol leads to the perpetuation of the symbol and the loss of the simple grandeur of the truth which gave *it* being. We have thus found ourselves in the dilemma of appearing to teach a philosophy rather than a religion, on the one hand; and on the other, of using symbols which may outlast in quite another sense the meaning which by their use we intend to convey.

Consequently, aside from the difficulty of phrasing the mystic consciousness and the dangers to which the use of symbols has always exposed us, both of which we have bravely faced—as the history of Unitarianism will show—we are called by the exigences of the case to the more fundamental task of composing a statement of principles upon which

the mystic consciousness may safely be built, and without which symbols are prolific breeders of irrationality.

Without the least pretense of possessing the qualifications for the task, and with a full consciousness that with my regard for symbol and my sympathy with mystic elevation I am peculiarly exposed to the dangers of the situation, I make bold to outline in five statements, five fundamental ideas, sufficient in themselves and their implications to convey an idea of our present religious attitude. These are

The Unfolding Universe
Progress by Knowledge
Refinement by Self-Control
Perfection by Social Service
The Dignity of Human Nature

These do not sound like traditional church doctrines, because we are not like those churches. Here, however, you will find stated or implied, (1) the wonder and majesty of a universe shot through with purpose, unfolding itself for man and through man, through countless ages maturing itself to serve and witness to an almighty purpose; (2) the method by which alone man has subdued nature and developed science, art and religion, namely by study of his own experience, the history of the race, and examination of the world about him; (3) the law of progress in the individual from inefficiency, crudity and barbarity by control of his own powers; (4) the law of love, impelling those who seek to be good to do good, and without which no individual nor state is safe from its appetites; (5) the wonderful reach, the height and depth of humanity at its best, teaching us to endure all things, believe all things, hope all things which men have ever dreamed men could achieve.

If any person shall complain that there is nothing here of God, Jesus, the Bible, Immortality, I would invite that person to measure the statement by the practice of the writer, who knows that the attitude known as prayer is just as possible and far more sincere with such a statement than with any other, that appreciation of Jesus grows as we try to do the kind of things the same sort of man would do today if he found himself in the midst of this far-from-perfect civilization, that it is not what I credit the Bible to be but what it means to me that counts, and that if an argument for the idea usually called immortality is not founded upon the glory and dignity of human nature at its best it has no real value. The statement known as "Our Faith" is an inadequate presentation of the attitude of our Unitarian churches today. It looks backward upon ancient theological quarrels and is—even there—lukewarm and non-combative. There is in our churches a vital impulse in which the fire of mysticism, the beauty of symbolism, and reverence for ancient godliness are bound together with the love of truth as expressed by the scientists, historians, social workers and statesmen of our day. Our whole history fits us for the glorious if perilous task of striving to express the new impulse to faith. This is the necessary and inevitable task awaiting our ministry. There is in us a real religious faith. Let there be an adequate expression of that faith, or, at least, of the fundamental elements in its creation and sustenance.

Without a Creedal Test.

MINOT O. SIMONS, CLEVELAND, O.

We have a bulletin board in front of our church which we call "The Bulletin Pulpit." For the past week we have had inscribed on it the following sentiment. "The one vital issue in Christianity is the one between traditional and scientific phenomena in the Christianity of the modern world. People among different churches differ less in actual beliefs than do the same people differ from others in their own fellowships."

The widening cleavage is today not between different churches so much as between different people in the same

church. In all churches two types are becoming more and more plain. One type takes its authority from the past, the other finds its authority in the present. The conservative holds to the revelation as once made and delivered to the saints. The liberal opens his mind to the revelations of the present and seeks wisdom that he may be worthy to receive the revelation. The conservative fears the tendencies that prophesy change; the liberal is fired by a holy passion to seek God and His truths if happily they may be found, come whatever change must be.

The conservatives of all churches, Catholic or Protestant, are of the same type. The doctrines peculiar to each church are of little significance as compared to the one general attitude of mind, the backward look.

And the liberals of whatever church, Catholic or Protestant, are also in profound sympathy. The peculiar doctrines of different churches are of little significance compared with the sympathy that exists between all truth seekers, between all who are looking for the light. I read the great Catholic Modernist Father Tyrell,and I realize that here is a man not only after my own heart but after my own mind.

And so, with the Protestants of all denominations, Foster of the Baptists, King of the Congregationalists, MacGiffert of the Presbyterians, Williams of the Episcopalians, Vincent of the Methodists, all representing an ever growing group, with whom the Unitarian is in hearty sympathy.

And here is the point. They, with the Unitarians are establishing the church without a creedal test. Some of them may, or think they may have to go through the forms of subscribing to some creed; but the creeds have lost their old value for them and they are frank to say so.

They need but to realize their power in order to stand forth and to commit their churches to intellectual freedom, and to the growing revelation.

Why have the Unitarians no creedal bond of union? Because the whole principal is wrong. Every year shows more clearly that Unitarianism is right in this respect, because every year the discontent with creedal Christianity grows. Every year more people learn how the creeds grew, and more than that, they realize that the ideas back of them have disappeared like the shadows of night before the rising sun. The creeds are kept on the statute books but an immense number of church people repudiate them in their private beliefs.

The fact is we do not need a creed in order to be bound together with the strongest ties. Where is there a more earnest, loyal, harmonious body of worshipers than in a Unitarian church? Of course we have our half-hearted irresponsible followers, but so have all churches. Yet the loyalty of the loyal, and the harmony of the whole denomination is a noble testimony to its bond of union. And what is it? Simply the purpose of truth seekers, in thought and in life.

We want to know what is true, and we are free to accept it when it comes. We want to live what is true, and so far as we are true to our principles, we so live. But the center of attraction in our religious life is the moral and spiritual purpose to stand for God's truth according to the latest discoveries among the world's wisest and noblest people.

Progressive people know that creedal Christianity has had its day. Not only are the ideas back of such Christianity a horrible reflection upon the character of God and man but there has been growing up in the modern world a body of scientific knowledge and the establishment of scientific habits of mind, which are both fundamentally opposed to any creedal institutions.

Science has won the respect and confidence of the world. It has no heretics. All people share in its beneficence, and all rejoice with every evidence of world conquest. Its bond of union is the advancement of learning, its creed—the truth shall make you free. Its infallibilities are the truths which have been demonstrated, and all its theories are open to a restatement.

The influence of the scientific attitude of mind upon the world has been immeasurable. Does the church think that it can escape that influence? If truth is today discoverable in all other regions of life, it is discoverable in religion also. If people want to be shown in other things they will want to be shown in religion also. The glory of Unitarianism is that it has assumed in religion the same scientific attitude of mind that all truth-seekers have.

Along with the scientific spirit that is at war with all creedalism, there has also been growing up a humanitarian spirit, a social conscience that is impatient over creedalism as outgrown and a waste of time in the modern world.

The sole motive in creedal Christianity has been to arouse the individual to save his soul in the next world. Another great motive is rising in the modern world and that is, to save the souls of people in this world, make the conditions of living just, life the well-being of all. The new motive arises from the new conviction that to save the highest in one's self, one must seek to save the highest in others.

In any wide sense, it is a new motive. Some see it and some do not. It is appearing in all churches. It is leading some noble souls out of the church. It is putting a new test upon the church as an institution adaptable to modern needs.

Now what interest has the social conscience in the historic creeds of Christianity? None. They simply represent the dead hand of the past, holding people back from the vital concern of the present. To the lover of his fellowmen today the church must be something more than an ark of the covenant; it must be a power-house of helpful impulses. It must show forth its faith by its works.

Science and the social conscience have their word to say about the importance of church creeds. What does science do with its creeds? It does not sing them or demand subscription to them as a test of fellowship. Science builds its creed into its work. If its beliefs are sound the work is sound. The bridge builder has his theories; the world accepts the theories when the bridge stands the test.

And so the church must understand that its creeds are to work by and not merely to subscribe to. Every article must be workable today. Creeds must be programs of moral and spiritual purpose, Then the church will conquer the world.

So long as the church is divided on lines of speculation there is no prospect of united action. One creedal word arouses a creedal retort. But put your faith into a good deed and there is no room for argument, And the part of a creed that cannot be put into loving-kindness might as well be left out.

A Duett with Variations on Love and Marriage.

J. E. WILLIAMS, STREATOR, ILL.

Bessy was blonde, blooming and twenty-six; approaching the dangerous age and still unattached. Her mentor was fair, forty (plus) and also unattached—but for a different reason. She was a "woman with a past," and to Bessy the incarnation of womanly wisdom. So in her perplexity Bessy plumped a surprising question at her mentor.

"Aunty, should a woman marry for love or money?"

"Why Bessy, have you a prospect?" she returned.

"I'm thinking of making one. I'm tired of waiting for one to turn up."

"Good, Bessy. I like your frankness. We all do it, but few have the sense to admit—even to themselves. Whom have you designs on?"

"I don't know which. That's why I put it up to you."

"Love or money?"

"Yes, which shall it be?"

"Neither!" said the Wise Woman.

"What! neither?" returned Bessy.

"That's what I said. I've tried both,

and both are failures. If you don't believe me look around among the married couples you know. Do you see any of the girls who married for money having a good time? It is already old to them, and what they have only makes them envious of those who have more. The struggle for social position is more deadly than the struggle for business among men, and makes them hard, bitter and hateful."

"Yes, the lines on them are pretty deep under the face powder. But, why not marry for love then?" insisted Bessy.

"Because you haven't the genius for it, returned the Wise Woman.

"Genius! Does it take genius to love?"

"The love that is enduring enough to withstand marriage is a rare gift and few there be who possess it. My dear, you are brave enough to look at yourself. When you talk of love, what is it you mean? You want some one to love you, don't you? You want to be worshipped, adored, idolized. You want to be the object of a man's consuming passion. You want him to be your slave, hanging on your every sigh, your every smile. Alas! Alas! We all do, more's the pity. But we don't think of giving love, of being slaves, and of lavishing a wealth of affection and service on him. We all want to get, but don't want to give, and the husband wakes, too. Poor fool, he's been deluded by the same dream."

"But, aunty, dear, can't two people love each other?"

"They can, but not enough, usually, to marry on. Bessy, how many young men do you know that you could by any possibility get a proposal from? Are there a hundred? Or fifty? Or even twenty?"

Bessy, thoughtfully: "Our set contains hardly ten marriageable men."

"And if you marry, you must marry one of these."

Reluctantly: "I suppose so."

"Every girl is similarly circumstanced, my dear. Now, how are you going to find your affinity, the one fated to be yours for all eternity, among the dozen common-place young men that accident has brought you in contact with?"

"But aren't there any lovers in real life, aunty? Are the sweethearts all shamming?"

"No, Old Mother Nature has thrown her veil over them. They are hypnotized victims of sex illusion. They see in each other for the moment all the graces and virtues that poets, painters, and novelists have filled their youthful brains with. If imaginative they project all their dreams of perfection in the other. They are ready to swear their dream is going to be eternal. But it isn't. After marriage they wake up."

"You are cruel, aunty. You take every bit of romance out of life."

"Fog and illusion, yes. More lives have been ruined by that rose colored fog, than by all the harshness and cruelty of brute human nature. Look at the millions entering the glamour year by year that come out embittered, disenchanted, wrecked in the divorce court or worse. Listen: I will tell you a secret. Marriage is a failure today because people expect too much from it. You have seen people play a hand of whist as if they were trying to get more than thirteen tricks out of it. They play at marriage the same way. They who are only capable of five minutes of love a day want to get twenty-four hours of rhapsody out of it. That which even at best should only be the savor and stimulant of life is sought to be made a common place bill of fare. They seek to convert the chariot of the sun into a dray cart, and the steed balks. Then there is grief, rage, despair, and marriage is declared a failure."

"But if we are not to marry for love nor money, what are we to marry for? Must men and women quit marrying?"

"By no means. Marriage is still the best profession open to woman; but remember, my dear, it is a profession, not a picnic. If you were going to be a teacher or typist, a clerk or a cook, you wouldn't fall into a bathetic welter of sentiment over it, would you? You would know you were in for a hard grind. Well, marriage is not less a profession, a business, a vocation; and the woman

will fail who goes into it for a good time and to escape responsibility and hard work. Properly regarded marriage is a partnership; if not exactly a business enterprise, it certainly is a domestic partnership, in which each must contribute an equal share to its success. For the normal man and woman life, in these days must consist of three parts work; and the getting of a livelihood, the making of a home, must be the chief business of a married couple—if they don't want to be parasites, and live on pa."

"But need that exclude love?"

"No, but it will make it a by-product, and not the main business of the firm. A couple who are bound together in a common partnership interest will find in it a common bond of affection. Perhaps not the paroxysmal thing the cheap novelist raves over, but a far more enduring, more dependable, sentiment. The ideal of marriage that made its success depend on the persistence of an unattainable passion is responsible for more wrecks than any other cause. Those who have been deluded by it have felt their marriage a failure because the grand passion did not come to them, not knowing that most of the couples of their acquaintances were similarly lacking, and many of them quite contented without it."

"Rather a staggering view, aunty, but accepting it, how should one choose a partner?"

"First pick out a good father for your children, one who can transmit to them a clean, sound, and untainted body. It is your only chance to get them born right, and without being born right, neither care, nurture, or training can save them. Then see to it that he is able and willing to do his share in the partnership, mentally, morally, and physically. Make sure that he has no traits that are repugnant to your nature, ineradicable attitudes or habits that will be a source of friction; that he is a man you can respect, that you have enough tastes in common to be comrades, that you have mutual regard enough to be friends. Finding such a man don't wait for the millenium—take the plunge."

BOOK NOTICES.

The Re-Appearing, by Charles Morice. George H. Doran Co., N. Y. $1.20 net.

To say that the Protestant churches fear nothing as much as the spirit of Jesus, would be embarassed by nothing so much as by an eruption in their midst of that spirit, or by the sudden appearance in their midst of that implacable, uncompromising personality, is only to say, perhaps with some exaggeration, what is a commonplace of modern thought.

Why the official church of Christendom should stand in this peculiar relationship to the great personality who, however unwittingly, laid the foundations of its militant occupation of the minds of men, is a deep question whose solution can never be more than hypothetical. If we take the position of those who relegate Jesus to the ranks of the proletarian, class-conscious reformers, we shall, of course, blame the mighty in their seats, say that they have captured and transformed an institution which started out as an economic Kingdom of God—a proletarian societary unit.

But what little evidence we have seems to point to the fact that Jesus was rather an individualist, an exalter of personality by its conjunction with divinity, than he was a social reformer, that in so far as he touched the social question he has been better interpreted by Tolstoy than by his Socialist interpreters.

Supposing that this Jesus—substantially the Jesus of theology—with an absolute standard of perfection as goal, a standard that scorned utility and hedonism and that made light of poverty that it might give fuller weight to personality, suppose such a Jesus came among us today, what would happen?

Charles Morice, looking into the European consciousness with a gaze that penetrates its inmost recesses, answers the question in "The Re-Appearing." Paris is the capital of civilization, and it is meet that to Paris should Jesus come. From December 14th to Christmas Day, Jesus Christ remained in Paris. Then, in the interests of civilization, he

was asked to leave. Brief as the time was it served to demonstrate afresh that nations as well as men find it impossible to serve both God and Mammon. That even the attempt is worse than useless, is shown in this decisive case. For who will deny that —barring some of the proletariat, who seem to be having a bad time of it, we are getting along famously under the regime of Mammon, of compromise, of a decent and sanctified license in dishonesty, of vices which are prevented from becoming grand by the restraining effect of the people-next-door. Well, the very presence of Christ put an end to that. M. Morice represents the first sign of his presence as being a fading to white blankness of all the advertisements and other lies in the newspapers. Then all the people began to grow uncomfortably honest. Chivalry re-appeared. Women were well treated in the good sense of that phrase. Parties to loveless marriages, at the last moments, struck with the insult to personality which they were on the eve of consummating, backed out of them very decidedly; the arrangers of the matches were much perturbed, but they had to put up with the situation. In short, in the presence of the living Christ, the modern man's categorical imperative, to wit, the opinion of the people next door, broke down. And with that prop removed, the logical step was to substitute for it the guiding hand of God, but here Paris balked. Her honesty made impossible the old regime and chaos was consequently threatened.

With Jesus himself to guide, why this great refusal? The compromise—this being honest for his sake, but clinging to life, was even as he had predicted of old time, an impossibility. The great refusal is worked out for us in the soul of the Parisian journalist Narda, a modern Nicodemus, a follower of this reappearing Christ but a doubter in will. Narda could see the situation.:

"I know quite well what he demands of us, and I know quite well that there is nothing to be done but just exactly that which He commands us to do. He asks us to cease from being dead men, and to live. That is to say, he bids us suffer. For perpetual suffering is the only life. He asks us to be heroes, saints, gods. To be perfect every day, and all day unceasingly. It is not reasonable, and yet—and yet He helps us. He prays for us. He holds out His hand and we see the best among us rise to answer Him. That ought to impress every man who is capable of reflection."

Narda studied his past life and looked in his glass on the story it had writ on his face, on the "proofs of weakness, proofs of a will which his own face made clear." "Why?" he asked again.

"Why, because we cannot obey Him. He has come in vain. We cannot bear his coming; perhaps we cannot understand it. We have not the strength to wish. And we have not the wish to have strength to obey Him."

But Christ refused all sorts of degrading offers to do this, that, and the other, to be exploited, to repeat his miracles; he did not refuse his message to the common people. The scientists wished to have him come to the Academy and be cross-examined, but he refused them, reminding them that when he had consented to dispute with doctors he was only twelve years old, an age which they could see for themselves he had passed long since. They, he said, on the contrary, might, if they wished come with the common people and hear him speak at Montmartre. And there he repeated the Sermon on the Mount, there he issued an ultimatum to man, the treatment of which by M. Moriec is a splendid and worthy bit of writing. Over its reception by the people, with trust and simple understanding by the women and children, and by the men of the world who read into it their several condemnations, this review must not linger. The chapter is one which must be read in its entirety.

In all, the book will stand as a unique and scathing commentary on the shallowness, the mechanization, the depersonalising, and the hedonistic aspects of our age. Not Paris, but the world stands condemned in its pages. Greed masquerading as individualism, grasp-

ing and dishonest trade masquerading as a sufficient vocation of man, science masquerading as philosophy and religion, the public opinion of brainless cliques masquerading as the moral code, are all unmasked in the few and short chapters of this remarkable commentary on the treatment which the majority of men accord to Jesus—the Jesus who, after all, does not need to reappear in our midst because he is already here and is ultimately inescapable if man wishes to live.

LLEWELLYN JONES, CHICAGO.

INDIVIDUALISM, by Warner Fite, Ph.D., Professor of Philosophy in Indiana University, Longmans, Green & Co., $1.80 net.

This book consists of four lectures delivered at the University of Chicago in the summer of 1909. They are frankly controversial and somewhat theoretical and technical. But the author fights a good fight, helps to clarify our thinking and gives some very sound advice concerning present day problems. Our limited space shall be used for stating his contentions rather than for criticism of these.

In general, he combats what he considers the prevailing exaggeration of the social and the corresponding depreciation of the individual. His thesis is set forth under three heads: "First, I wish to show that the individual is the original source and constituent of all value; and therefore that there can be no higher standard of obligation for you or for me than that set by our personal ends and ideals;—Secondly, I shall endeavor to show that in a community of conscious beings the personal interests of the several individuals are, so far, strictly coordinate; so that each is necessarily committed to a consideration of the ends of each of the others;—thirdly, however, you will note that I do not assert this relation of any individual in any society, but only of the several individuals so far as they are conscious."

When viewed objectively the individual appears mechanical, but seen subjectively his actions are never the effect of a cause, but the expression of a reason or purpose of his own. This is the difference between a man and a billiard ball,—one is moved from without, the other from within. In his social relations man may likewise be viewed mechanically or as conscious. Mechanically considered he acts in certain ways impelled by certain forces. As conscious, he modifies his actions as checks appear and fulfils his purpose in more than one way. Mechanically considered individual interests conflict; ideally considered they are compatible and adjustable. The achievement of my personal ends does not necessarily involve the non-fulfilment of your personal ends. The inevitableness of mechanical action presupposes unconsciousness. If persons, as conscious, know each other, harmony of interests may be reached without suppressing any genuine purpose.

Consciousness, ideally, is the realization of all personal ends each distinctly, yet all at once. On the basis of this definition we are all very imperfectly conscious. The broader the range of comparison, the more varied the interests unified and the ends fulfilled the higher the degree of consciousness. The present act then satisfies,not a common good, but the system of goods representing all the aims of the agent in question. The appearance of consciousness upon the scene means that a new and original force is inserted into the economy of the world in the form of a personal activity through which you become a free agent and end in yourself, not a means for the ends of others. Social consciousness is reached, not by suppressing individual aims, but by mutual understanding and intercommunication. Independence of thought and character are indispensable for any truly social life.

"Social" or "disinterested" ends, as distinguished from personal ends are neither practicable nor desirable. The ideal of individualism is justice, not self-sacrifice. The social problem is not the obliteration of differences, but of their free co-ordination. Virtue lies not in self-sacrifice, but in consideration, inclusion of your fellow and of his purposes in your plans.

A man has a natural right to realize his ends, not a right by inheritance, or from society, but because he is a conscious agent and knows what he is doing. This right is a matter of degree, dependent on the stage of self-consciousness reached by the individual. An intelligent activity is necessarily socially serviceable, but its ground is not this serviceableness.

The older individualism was dominaated by the idea of *laissez faire;* hence the antithesis of individualism and socialism. In our view there is no antithesis, so far as socialism stands simply for a comprehensive organization of society. For the conscious agent freedom is freedom of choice, and this is a question, not of absence of impediment, but of presence of variety of opportunity; which is secured only through social organization.

If perfect harmony is only for the perfectly conscious, what relevancy has this line of thought for us who, being imperfectly conscious, must compromise? It furnishes the idea to be realized; upon the clearness of which will depend the significance of the compromise. The idea is: first, that the social good is not a common good, but a mutual and distributive good; secondly, that the social problem is a technological problem, calling not for a change of heart, but for a change of conditions; thirdly, that individual duty is a matter of enlightened self-interest and practical wisdom. This is not to exalt narrowness of aim, but simply to repeat that, only as adjustment is a fact, has either freedom or unity a real meaning.

Christ the Beginnings of Dogma. By Johannes Weiss of Heidelberg, translated by V. D. Davis, B. A., Boston. American Unitarian Association, 1911. $1.00 net.)

In this book the author tries to tell clearly "what the earliest witnesses of our religion actually taught concerning the person of Christ, what the original meaning really was of those difficult and obscure words "Son of God" and "Son of Man," "Lord," and "Messiah" and what conviction of faith the first confessors intended thereby to express." While critical in its method the book aims to make the case intelligible to the general reader and not merely to theologians or professional critics. The author finds that the principal conceptions of the later dogma concerning Christ are essentially present in the New Testament itself, though to some extent only in germ. The explanation of this he finds in "the fact that before the appearance of Jesus there was a Christology, i. e., a doctrine of the Messiah, or at least the material for a Christology, already in existence, both among the Jews and the Hellenists; and the moment that in the person of Jesus the Messiah was found these scattered elements, which lacked only such a centre of cohesion, shot together like crystals about their nucleus." He further holds that because these Christological formulas are an outgrowth from the soil of ancient thought, they must be increasingly strange and uncongenial to the modern man as he comes to understand their genesis.

The Heredity of Richard Roe, a Discussion of the Principles of Eugenics by David Starr Jordan. Boston American Unitarian Association. $1.20 net.

In this book the author sets before us the facts concerning heredity so far as these are known and suggests the practical conclusions that logically flow therefrom. According to Dr. Jordan, heredity determines irrevocably the capacities of the individual, Therefore the defective, the criminal, and the parasite should not be allowed to perpetuate their kind. "If the fittest do not serve as parents, the next generation will not inherit fitness." But heredity completes no character. That is an achievement. Out of many possible careers the individual chooses one career. Power grows by use. "Thus Richard Roe learns anew the old parable of the talents. He achieves at last, in greater or less degree, "the higher heredity," the fate that each man must create for himself."

This is a very earnest and important book which puts before the general

public in clear, strong fashion things that the public ought to know but, for the most part, does not know.

HYMN BOOK REVISION.

The Editorial Committee on the Revision of the Hymn and Tune Book desires particularly to enrich the forthcoming book with hymns expressing:

(1) The new ideals of social service;

(2) The modern attitude toward work;

(3) The idea of evolution;

(4) The modern conception of the communion service.

1. The Committee already has a good many excellent hymns of recent origin dealing with the various phases of social service and of social justice, and has made a diligent search for material in the most recent books, such as the "Hymns of the Kingdom" and "Hymns of the Living Church," besides consulting some of our ministers who are especially interested in this aspect of religion. But the Committee feels that the material in hand is as yet inadequate, and it would be very grateful to persons calling its attention to new material; grateful for further suggestions as to sources to be searched. Of course, the great difficulty in this field is that it is of such recent origin that only a few hymns adequately expressing these new ideals have yet been written, or, if written, have as yet found their way into the hymn books. Perhaps those of our ministers and laymen who feel most keenly the need of such hymns will be good enough to send to the Committee lists of hymns which they think should be included in this section, as well as any new material which may possibly be available for use.

2. The Committee also wants more hymns which express the modern idea toward work. There are enough hymns reciting the weariness of life and the longing for heavenly rest, but far too few expressing the thought that the daily task is an opportunity for divine service. There is room, and a warm welcome, for hymns which shall make us sing with joy the idea which Phillips Brooks expresses in his famous passage in which he bids us pray "not for tasks equal to our strength but for strength equal to our tasks." We have many hymns of meditation, but not nearly enough of action, of the joy to be up and doing the divine work which the Lord has put into our hands. Can friends help by drawing attention to new material in this line?

3. There are very few hymns which interpret the evolutionary conception of the universe in terms of worship, possibly not more than half a dozen of all our modern writers together. Here is a rich vein of religious thought lying almost untouched, and the Committee would be very glad to have its attention directed to hymns which clothe this modern line of thought with an adequate literary expression. Incidentally, it calls the attention of aspiring young hymn writers to the rare chance which this field offers for serving the religious world by putting this conception into adequate lyrical form.

4. The Committee needs a few good communion hymns. Presumably only a minority of our churches hold communion services, at least oftener than once or twice a year, so that not many hymns in this line are needed, but it is hard to find even a few, without theological blemishes, which express appropriately, and in the language of today, the deep sentiments and ideals associated with this service.

The Committee will greatly appreciate co-operation on the part of our people in any of the lines suggested, and would remind both our ministers and laymen that it is not too late to send in counsel and advice as to the contents of the new book both as regards hymns and tunes. The Committee hopes to have the material ready to put into the printer's hands early next summer.

Suggestions should be sent to Rev. Henry Wilder Foot, 25 Beacon Street, Boston, Mass.

NEWS FROM THE CHURCHES.

OHIO.

TOLEDO.—First Unitarian Church, Rev Geo. E. MacIlwain. Perhaps the most important business in the works just now is the introduction of a new course of graded lessons in the Sunday School. The course is an adaptation of one long ago prepared by Rev. A. M. Judy. The manuals of the Beacon series are much in use also, though the course differs in some details and in its general method from that course. It is being taken up by the classes one after another as they run to the end of what they have been doing. By next fall the whole school will be well launched upon it. Of course this is only what is being done in all of our schools now. But it is locally as important as though it were unique. There seems to be a great future for the Toledo school. It is not yet a large school; but it is growing and there is so much for it to hope for still that all hands are greatly encouraged.

It is doubtful if there are many schools among us that have a better adult class. About thirty live men and women remain each Sunday for this class and for two years they have been at work on the Gospel according to Mark. This statement alone indicates the character of the work. Completing this soon they will go on with either the Acts or with one of Paul's early letters.

The church has just adopted the Association's mite boxes, putting one into each family, and thereby hoping to get into line with the general effort to increase the income of the Association for missionary purposes. The mite-box scheme was stolen by the Toledo minister when in Massachusetts, from the Methodists, and after successful use there for several years was taken up by the Association. It is one of the best ways to get every one to give something for the Association and it gives the personal touch to our missionary work that means so much in the orthodox churches.

INDIANA.

INDIANAPOLIS.—All Souls Church, Rev F. C. S. Wicks. Twilight services have been resumed at five o'clock. It is believed that these services do something toward making articulate the devotional spirit of our people. They are ritualistic, opening with the singing of a vesper hymn and the responsive reading of a psalm. Then the lights are turned out except in the pulpit. Prayers are read and the minister gives a five minute address. After the benediction, the people pass to the social vestibule where, on the hearth, is a blazing log, and chairs inviting to a few moments of rest and social expression.

The large social room has given the young people an opportunity of coming together for good times. Last month, 147 shared a chafing dish supper. Creamed oysters and chicken were served, while the minister and the precentor had a Welsh Rarebit duel, each eager to secure consumers for his dish. Then, dancing was enjoyed.

MINNESOTA.

ST. PAUL.—Unity Church, Rev. J. D. Reid. The papers once a month in the Alliance will be on Representative Women. Thus far they have been on Lucy Stone, Lucretia Mott, Susan Dimock, Florence Nightingale, Margaret Fuller and Elizabeth Peabody.

There will be a series of Pastor's receptions at the church, during the winter. Last week a talk on the condition of working girls was given by one of the secretaries of the Y. W. C. A., followed by a social hour.

Mr. Reid's sermons are helpful and interesting as usual.

MINNEAPOLIS.—First Unitarian church, Rev. W. M. Backus. This church is reaping to an unusual degree at present the result of the labors of past years. A full tide of life is rising in all of its activities. The church attendance is larger than for many years. There have been but few Sundays since the vacation on which members have not been received into the church. The Sunday school is doing very fine work under an efficient superintendent. Unity Club is an organization made up of the young people

of the church. The study this year is "Les Miserables." The attendance exceeds all former years and the interest is great. The Men's Club shows great activity and has a fine program of work. The members of this organization are active in all reform movements in the city. It takes an active part in the social work of the Men and Religion Forward Movement. The Alliance has had a period of healthy growth. It alternates work and literary meetings. Recently it has held a very successful bazaar. Under its auspices dancing classes are conducted for the young people and children and work done in Unity Settlement and the Maternity hospital. Ours is now a down town church. Business houses are all about it, but its members feel the necessity of a church in this district and propose to retain the present site. The property is so valuable as to make it a temptation to sell and move to a more pleasant location, but the sense of duty cultivated by Henry M. Simmons in a twenty-five year ministry in this church prevails over a natural desire for easier conditions.

WISCONSIN.

KENOSHA.—Simmons Memorial, Rev. Newton Mann temporarily in charge. The feature of this church which may be said to make the best showing is the Woman's Alliance which has over eighty members—of whom, to be sure, the great part attend other churches, or attend none,—forming, under the leadership of Unitarian women, a liberal Woman's Club. Organized on broad lines in other years by Rev. Florence Buck, it continues active and vigorous, boasting now a larger membership than ever before, attendance at the monthly "platform meetings" throwing that of our ordinary Sunday service quite in the shade. The annual sale was held Dec. 5, yielding something over $100.

This church has long enjoyed the reputation of having the best music in the city, and its preachers in other years were of an exceptionally high order; the church building is a thing of beauty, complete in all its appointments; all that is lacking is a congregation. Notwithstanding the scriptural assurance to the "two or three met together," nothing will save a somewhat elaborate service in the presence of several times two or three from getting to look farcical. That feeling has prompted as an experiment the abandonment here of the morning and the substitution of an evening service. Whether any permanent gain will be made by the change remains to be seen.

More than one-third of the little company have died in the last two years, reducing the assured support of the society by three-fourths at least, a trustee avers by nine-tenths. To meet this situation the church year will have to be abridged.

MADISON.—First Unitarian Church, Rev. F. A. Gilmore. The activities of this church are going on in the usual active way. The Sunday school meets in the parish house—there are ten classes—one of these being a group of adult Finnlanders who are being taught by a local lawyer. The Y. P. R. U. meets each Sunday at 6:30, a quarter of an hour is spent in singing after which comes a talk—generally by some of the young people, though the pastor takes his turn when needed. There have been two evening services—one to discuss a commission form of government for Madison at which Prof. C. M. Jansky presided and speeches were made by Mayor Schubert and Prof. McGregor; the second being on the occasion of Mr. Forbes' visit when we heard of the plan for co-ordinating the social service work of the church.

At the end of November the gymnastic classes gave an exhibition which was highly creditable to the children and satisfactory to the parents and friends assembled as well as to the two instructors, Professor Burdett and Miss Rachel Skinner. The twelve dollars received from sale of tickets will go toward the purchase of apparatus. Our plan is to put in dumb bells, Indian clubs, rings, mats, parallel bars, etc., and in one end of the gymnasium to have a pool table and other games.

At the Union Thanksgiving Service held in the Presbyterian Church the sermon was preached by the Unitarian pastor, the collection going to the General Hospital. On the 13th of December the annual sale was held—the ladies put in a month of faithful work. On the 14th Dr. Crothers came to speak at the University and we, of course all turned out.

The building committee is wrestling or "rasling" with the problem of new pews—it is hoped that we shall see them installed in a reasonably short time.

December 19th Professor and Mrs. J. B. Parkinson held their golden wedding anniversary in the parish house. Nearly one thousand invitations were issued. Professor Parkinson has been vice president of the University for many years and still holds the same office Emeritus.

MILWAUKEE.—First Unitarian Society, Rev. W. F. Greenman. The life in the Unitarian church has been at high water mark this autumn. The Alliance has been especially active. It opened the year as usual with a luncheon to the women of the Parish. In November it observed Gentlemen's Night when Mrs. H. Tarkington Baker of Indianapolis read an enlivening paper on "Ballast or Sails," which elicited considerable discussion. The biennial bazaar was followed by a Holiday Book Sale when about a thousand volumes of the best books of the year were offered for sale. Both were very successful. The Benevolent Society holds its fortnightly all day sewing meetings with a noon luncheon, first for the Bazaar and the rest of the year to work in co-operation with the various relief agencies of the city. The Alliance has put a new gas range in the kitchen and made many improvements and replenishments. The Sunday school has increased fully 50 per cent in membership this autumn. A Junior Committee of Fourteen representing the various classes has taken in charge all the activities of the young people, especially the management and maintenance of the new Gymnasium to which the entire second floor of the Parish House has been given. Both boys and girls have stated hours for meeting our instructor both for regular exercise and play.

This committee is just organizing the Sunday School into a Fraternity for closer fellowship and better work.

The Tuesday afternoon Bible class has been well attended and the Arcady Club has resumed its fortnightly suppers and the reading of and discussion of Browning.

The Social Service Committee of this Parish still continues to be a sort of miniature Council of Philanthropies for the entire city, so many of the social workers are members of this church.

The minister continues to give two days of each week to the meetings and conferences of municipal committees, besides being intimately associated with other ministers in plans and work for social betterment.

The East Side Union Thanksgiving Service was held in the Unitarian church on Wednesday evening, Nov. 29th, the Rev. S. R. Anderson of the Summerfield Methodist Church preached the sermon and five other ministers participated. It was a large congregation.

KENTUCKY.

LOUISVILLE.—Church of the Messiah, Rev. Maxwell Savage. This church is well into its year's work. The different departments are busy and the things which a live church should do are being done. The annual Fair in November was a success despite the fact that the weather was bad. During November we established here a branch of the Unitarian Laymen's League with fifty members. In former years here there have been two rather weak Sunday schools, one at the church, the other at a chapel in the Highlands. This year we have closed the Highland Chapel and brought all the children together under one roof, thus creating a spirit of greater unity and strength.

On the 18th of December our regular church meeting and supper was held. Plans for the new year are being outlined in anticipation of accomplishing more than ever before.

(*Continued from second page of cover.*)

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts, Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Newton Mann.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Perry St., corner of 10th. Hour of service, 11 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin, 1603 W. 9th St.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors 421 N. 17th St.

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

KENTUCKY.

LOUISVILLE—Chnrch of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement